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March 1, 1966

herald

OF HOLINESS

Church of the Nazarene

The Uncovered Path

(See page 3.)

Noble Obsolescence

(See page 5.)

Brooklyn Bridge at Night, Pillar on Manhattan End



General Superintendent Young

What Does the Easter Offering Mean?

The moon sets the date for Easter again in 1967, but it has nothing to do with our annual Easter Offering for the General Budget. The goal for that offering is set by the Board of General Superintendents, and they are impelled by the call of the Great Commission and the challenge of open doors and pressing needs that are both imperative and reasonable. Of course, our faith and our judgment must unite in order to make the goal of \$1,850,000 a working goal. But in actual practice this goal must be accepted in the hearts of our people everywhere, one by one, so that it is more than a dreamy wish or vague prayer.

Easter tells us of the risen Savior, but it also reminds us of our new life and new perspective because of His victory. Our life now "is hid with Christ in God." Our Savior's mission has become ours too. His message of

redemption is ours to proclaim by the help of the Holy Spirit.

Surely the message of the open tomb gives meaning to Calvary and the word is one of *Victory*. How appropriate that Easter Sunday, March 26, should be a high day in our connection when all of us bring in a *worth-while offering* for the world program of our church! Indifference or failure can only spell defeat and hurt to our far-flung battle line on mission stations around the world. Every excuse should be dropped quickly in "file thirteen." Everyone must do his best. Let us put our offering in with a prayer and with thankful hearts. Only then can we say with reality, "The Lord is risen indeed, and has appeared to me!" The grave could not hold Jesus, and we believe that the same power that brought Him from the dead is on our side in carrying out His redemptive mission.



The Uncovered Path

• **By Clare St. John**
Bucyrus, Ohio

IT WAS ONE OF those sparkling, crisp January mornings. During the night God had wrapped our neighborhood in a thick, fleecy blanket of snow. Morning had come bringing with it a clear sky and an equally clear summons to shovel snow.

After fifteen minutes of brisk work I was back in the warm living room enjoying the view from our front window.

Across the way, my neighbor was still at it. Pushing his hand-powered snowplow, he cleared both the front walk and driveway. These done, he was on his way to the garage.

Then he did it! An act so absolutely simple yet so profoundly significant. He turned the plow from his own driveway and directed it at his neighbor's back door. Between him and that door lay a path completely drifted over. In short order he plowed through the deep drift. Then pausing a moment with obvious satisfaction to appraise his work, he proceeded to stow the plow in his garage and disappeared into his house.

I sat still, entranced by that simple path now plainly etched in the new snow. It was there

for any to see, a passage purposefully cleared connecting the back doors of two homes. An open invitation saying eloquently, "Come on over anytime, neighbor. If you want a cup of sugar or just to sit and chat a while—we'd like to have you."

Why did he do that when it wasn't his place? The covered path lay mostly on his neighbor's property. He had already worked hard on his own. No one would have faulted him if the path lay uncovered until the snow melted.

I suppose it was just overflowing neighborliness and goodwill that warmed his heart on that cold winter morning and prompted him to aim the plow along his neighbor's path.

I haven't forgotten it. Since then my mind has turned to other clogged paths. Drifts of misunderstanding blocking pathways from one heart to another. Lines of communication cut off simply through neglect.

There are paths piled high with more formidable barriers of long-cherished grudges. Walkways of appreciation in homes drifted shut by unexpressed love. Paths, once frequently traveled to the mutual satisfaction and joy of those living at either end—now closed and unused.

What more important task is there for man than to keep the lines of communication open between his heart and that of his fellows? In nearly every case there is really quite a delightful person at the other end of the path. But it must be traveled to discover him.

"Yes, but it's his responsibility, not mine." Perhaps, but maybe he won't do it. Then you will both be bereft of satisfying companionship.

It normally doesn't take much to open a path. Maybe a smile, a word, an admission of being at fault. Perhaps a visit, or sitting in

another pew at church. But what big results from such small efforts if we open a path and travel it.

Truth is, many—if not most—of our problems with people are not due to downright meanness but simple misunderstanding. If we just get closer to one another we can see lovable traits which distance often blurs.

A man walking through a slum area of a large city, was repelled by its squalor. Thinking upon the sordid conditions about him, he wondered how children raised in such a place could possibly develop into sensitive people.

He noted with interest a small boy seated in the warm sun on an unswept wooden stoop. Drawing near he saw that, using a jagged can lid as a tool, the child was carefully cutting a squirming earthworm in two! "The little monster," he thought, "what depraved amusement is this?"

A few steps more and he paused near the child. Oblivious to the stranger's presence he heard the little fellow softly saying to the divided worm, "There, now you have a playmate."

We need not love everything people do to appreciate them. The act which we see and dislike may be repulsive. But come up closer. It may even require traveling a difficult path. But it is only in standing nearby that we can truly see and hear clearly and thus understand the human heart that lies behind the deed.

Traveling a desert country a traveler discerned an object in the far distance. He said to himself, "I see something." Coming closer he saw it too was approaching and he noted, "It is a creature." Still nearer and he exclaimed, "It is a man that I see." But then, when but a short way off he ran to him, threw his arms about his neck and cried, "It is my brother."

50 Years Ago

in the *Herald of Holiness*

On Hindrances

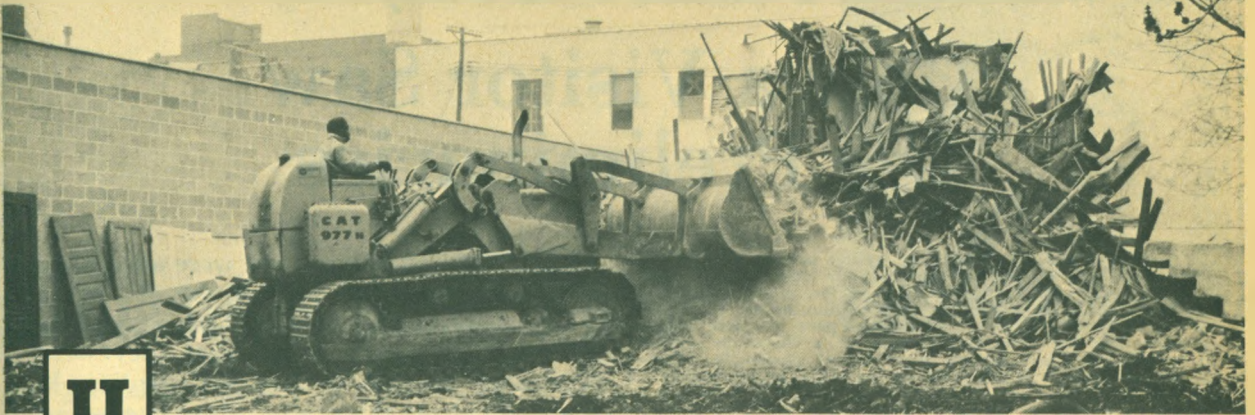
The tendency of the evangelist to ride his hobbies instead of preaching the Word, tears down faith, and destroys Christian experience. We have known evangelists who, when the meeting did not seem to be making much progress (and they just must make a showing), resort to preaching souls out of their experience and get them to come to the altar, so that they might be able to have it recorded in print that they had a marvelous revival and scores were at the altar, when if the truth was known they had only preached a few folks out of their experience, crippled their faith, and got them to the altar to swell statistics. . . .

I have heard evangelists make a proposition like this: "Now I want you folks to put your hand on your Bible, your other hand on your heart, and swear to God that you are, and have been walking in all the light that has ever come to you, and I hope God will strike you dead if you lie about it." Nine out of ten will do no such thing, and if the evangelist is not careful he will destroy the faith of some. . . . Our business is to fan the spark of faith into a mighty flame, not to stamp it out.—*E. F. Wilde*

Today's Christians are too often like deep-sea divers encased in suits designed for many fathoms deep, marching bravely forth to pull plugs out of bathtubs.—*Peter Marshall*

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NOBLE OBSOLESCENCE



H

OW DEJECTED it looks, an old frame building amid the gleaming new college structures. There it stands on a choice corner of the campus of Northwest Nazarene College, surrounded by splendid halls of learning.

Someone asks pointedly, "Why in the world does not the Board have that old building torn down? It is a disgrace to the campus."

I agree that it looks out of place today. It is obsolete and ugly. Its roofline is not straight. Its boards are warped and its windows wrenched by the hardships of many seasons. It does not belong where it stands today. However, to those who know its contribution, there is a strange aura of glory about its obsolescence.

The new buildings which grace the campus today are there because this old building served its purpose so well. It enabled the college to outgrow its narrow walls. The old frame structure made itself obsolete by enabling the institution to grow beyond its own limited ability to serve. How splendid is its obsolescence. It bridged the days between the small beginnings and the noble development experienced by the college.

* * *

AN OLD MAN shuffles across the campus, slowly picking his way along the graceful walks. A friend points him out, telling me he was once a professor but the progress of the institution made his education inadequate and he was retired years ago. Now he goes painstakingly across the campus with

memories of past responsibilities. He cannot serve this day because in his day he inspired young men to go beyond him. Today those young men with doctors' degrees must take over.

Old college buildings, old professors, old churches, and old ministers totter all about us. They once filled big places but today they are out of step. They cannot meet the demands of the brave generation of younger people whom they have brought to new high culture. If their displacement is due to their success, how splendid it is. What honor adorns them if their own dedicated accomplishments caused their situation to outgrow them.

* * *

IN TIME old Hadley Hall will disappear from the campus and in its place will rise a modern, steel-sinewed structure, graceful in design and utilitarian in appointments. The old professor will soon fail to appear along the campus paths. In his place will come brisk young educators whom he in his lifetime inspired to go beyond his training and attainment. How nobly, how deeply imbedded will these figures of the past be ensconced in the future worth of the ongoing school.

The frightening thing is not that the old buildings and old men will go. They have already guaranteed their fulfillment in the finer qualities of today's greater college. Now the area of concern has to do with the brilliant younger men and sparkling new structures. Will they so fulfill themselves that down the decades another generation will

find a college so much more advanced and qualified that these too will have to go? Will they in another hurrying day be inadequate because they built an institution too big and too demanding for them? If they create a cause so great that their own abilities are insufficient to carry it on their obsolescence will be a noble thing. If, however, the institution should be static or diminishing so that no need would arise demanding their replacement by finer structures and abler men, they will have lived quite in vain.

* * *

IF STRUCTURES or persons can comfortably stay too long in a given place, they are serving poorly. Only if antiquation is graced by a well-served purpose is obsolescence glorious.

Not only colleges and professors but all institutions and persons must reckon with encroaching obsolescence. If lessening worth comes by the weary route of poor service there can but be frightening decay. If it comes by reason of purposes fulfilled it is noble.

He who by able living creates a demand for persons more able than himself and by his devotion leads men to become taller than himself, will walk proudly and honorably into the shadows. What noble obsolescence he will experience! He who shapes well the lives of his successors must eventually succeed in his own displacement.

—By Milo Arnold
Richland, Washington

One More Overturn Couldn't Hurt Anything...

How a Visitor Saw The Preliminaries

(Persons involved in a worship service can be like a neon sign, which draws attention to itself, or like a lamp which fills the room with light. The song leader, soloist, or minister, for that matter, who is bent on illuminating the work of the Holy Spirit, will studiously prepare his part in the service. But the following account of a Nazarene service is in contrast. Here persons were almost studiously unprepared. A visitor records how he saw "the preliminaries.")

POSSIBLY BECAUSE few people were there, or because of his own lack of punctuality, the leader was late in starting. A majority of the people who shuffled into the church that evening were not expecting the Lord to come. If they had, they could not have been so utterly nonchalant.

While the church was not unattractive, there was general evidence of it becoming a bit dog-eared. The pianist, who failed to touch up her hair, but had amply blotched her face with powder, wore a wrinkled dress along with a look of complete indispensability.

Later, two brethren joined her with their trumpets. We delayed things awhile while they tuned their horns. After some key-thumping, mixed with uncertain blasts, the trio nodded that the service could begin.

* * *

BUT ONE OF the trumpeters had forgotten his music stand, and made his way across the front to get it. The other didn't feel he needed the stand, and held the songbook in one hand, and his trumpet in the other.

The first hymn was announced, but the signal apparently confused the leader. We watched as the pianist lurched along, and the leader hunted for a place to jump in. As it turned out, we were following four leaders—the three instrumentalists, and the person who had announced the number—and each was taking us in his own way.

On the second song, the leader urged all who were singing soprano to sing loudly, because she was going to help out the altos. Then we gasped our way through the third song like passengers in a stagecoach being pursued by Indians. The trumpets blared for a cavalry rescue that never appeared. By then, all my inhibitions were gone. I ceased searching for harmony, and added my own ill-trained braying to the general pandemonium.

FOR THE THIRD time, we were assured we were doing some fine singing.

The pastor rose to make the announcements. Everyone apparently knew what they were. Frustrated because of lack of attention, he intended to liven things a bit with some humor, but succeeded only in getting his Achilles heel in his mouth.

Then he announced the offering, and I looked around, as everyone did, for ushers. But none appeared. I was ready to admit I had misunderstood when someone stirred, looked around, slowly got to his feet, and came forward.

As the usher was returning the plate, the one trumpeter whispered to the other, who stealthily moved across the front of the church and returned with a battered trumpet case. He took out a small vial of instrument oil. As the offering plate was deposited, the musician showed his dexterity in oiling his instrument.

* * *

THE TRUMPETERS were to play a duet, and for this we changed pianists. A rotund lady arose, handed her baby to a surprised person nearby, and proceeded to the piano. The number had a sad but mercifully brief existence.

A duet sung by the other trumpeter and his wife was the last of the preliminaries. And at the end, they told us they hadn't really had time to practice. The pastor then assured them that they were the caliber of singers who needed no practice, since it would not improve their performance at all. I concurred with the latter.

Then the pastor inquired of his memory, and of the people's if there was anything he had forgotten. A lady, apparently his wife, informed him there was nothing further necessary other than to "turn over the service to the speaker."

* * *

AS THE GUEST minister arose, I settled back. One more overturn couldn't hurt anything.

Holiness and Fear

• By Fred J. Hawk
Grand Rapids, Michigan



A CHRISTIAN GIRL of my acquaintance, who heard a call to missionary work yet possessed a sense of inadequacy and an unwillingness to accept the assignment, found victory and deliverance in the experience of holiness at the altar of her church.

In response to her dedication to the whole will of God, the Holy Spirit came to deliver her from fear and an ineffective Christian service. She became one of our fine missionaries with noted authority and power as a Christian worker.

Certain kinds of fear are normal and right. "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7). Everyone draws back from the danger of injury to oneself or to someone else. Self-preservation is a natural law of life.

Yet the Christian ought not to be afraid in the face of sin as it appears in the hearts and lives of friends, and as it appears in society. He must not stand back and say, "There is no use to try to do anything, for it cannot be changed." With such qualms he would be like the ten spies of Israel who saw the promised land and reported: "We are not able for these giants and the walled cities of sin."

The Holy Spirit comes to the Christian in the experience of holiness, dispels this timidity, and reassures him, saying, "God is able."

Too often the world intimidates the Christian and deprives him of victory as he is filled with cowardice and want of confidence. The Lord said to Jeremiah, "Be not afraid of their faces: for I am with thee" (1:8). He also told Ezekiel, "Fear them not, neither be dismayed at their looks" (3:9). The Lord releases the sanctified Christian and fills him with courage and divine grace.



Likewise, the fear of failure keeps many from attempting great things for God and the salvation of men. This apprehensiveness blinds one to the promises of God and causes him not to see the providences that will work together for success. Cleansed from such fearfulness he is better able to serve the Lord, "without fear, in holiness and righteousness before him, all the days of our [his] life" (Luke 7:74-75).

Every Christian, both minister and layman, must be possessed with God's Spirit, making him "meet for the Master's use," and "mighty through God to the pulling down of strong holds" of Satan. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1:7).

It is essential that the Christian be delivered from fear. It is easy for him to fall victim to the things he is afraid of. A Christian dominated by fear is ineffective and helpless.

The one-talent man in the Scriptures, who buried his talent, explained, "I was afraid" (Matthew 25:25).

Gideon, of Old Testament fame, knowing his need for courageous followers to accomplish God's assignment said, "Whosoever is fearful and afraid, let him return" (Judges 7:3). With the remaining three hundred men Gideon succeeded in defeating the enemy and in bringing a great victory for God's people.

Thus the Christian and the Church must be rid of fear that sometimes makes the church as a "mighty man that cannot save." Too often the church is a "social fellowship with no power to redeem." May the Lord save us from being an ingrown, so-called holiness church with no soul burden, and consequently with no souls saved. We are to be a church with an evangelistic growing edge.

In holiness, God is able to save the church from cowardice, fearfulness, and weakness. He is able to send the church out with the triune gift of power, and of love, and wisdom in soul winning. Not only is there peace, sweet peace, but there is victory in accomplishments for Christ in this aerospace age.

The Value Of Sh

Stopping her Ford in front of our weathered old house, Mrs. Faulkner called to me in the yard, "Dorothy, run tell your mama that Miss Claude wants to take you somewhere."

Moments later I crawled in on top of giggling, wiggling passengers, and away we went to Jack Hall Branch. It was a wide ribbon of a stream that curved and dipped through a pine thicket and crossed a road just below our house.

At the stream we all piled out and scrambled barefoot through the blistering hot dirt to see who could be first in the water. Wading and splashing about we gathered multi-colored pebbles. Occasionally I paused to listen to the rushing water winding through the underbrush and churning over rocks. Sometimes it leaped to wet our skirts.

The melody of the children's laughter echoed down the stream and returned upon a breeze. We stayed until the ripe, red sun hid in the pine tops and bullfrogs began to gather on the mossy banks for their evening songs.

Returning home I wondered, Who else in all this world is as lucky as I am? Miss Claude's got a thing or two there about this business of sharing.

Her big white house, with its many windows and semicircular porch, was about the distance of a city block from us. In memory I am there again. I hear the clatter as Miss Claude sets the table. And

I smell the sweetness from her powders and perfumes mingled with the scent of dinner cooking. Is it black-eyed peas, boiled cabbage, fried ham, cornbread, and peach cobbler? I hope she'll ask me to stay and eat.

Their only child, Opal, is at her piano banging away.

I sidle up to her. *My, but you're a doll*, I think, looking at her golden sausage-like curls. "Lemme play some, Opal," I finally say, half under my breath.

When my voice grows louder Miss Claude comes in. "Now Opal, darling, Dorothy doesn't have a piano, and you must share with her." Her voice reminds me of the tinkling, jolly sound window chimes make when fingered by the wind. Miss Claude looks at Opal. "If you don't share, people won't

Opal slides off that shiny, slick bench—I knew she would—and stands beside me and listens to my "music" till I'm through. You know something? When my daddy's out of work, her daddy hires him to do jobs that just don't need doing.

And at Christmastime Miss Claude brings us big bags of toys and yummy-smelling fruit. She says something like this to my mama, "Lemma, I went through Opal's toys. She has more than any child needs, but even if she didn't I'd still want your children to have these."

My little red-haired sister, Murlene—she's got four dozen freckles

—stands beside me. Suddenly our eyes seem as big as our heads and nearly pop out. Onto our old iron bed Miss Claude dumps toys hard-ly scratched: curly-haired dolls, brightly colored tea sets, boxed puzzles, color books and crayons, story books, jumping ropes, and balls.

And she never forgets our older brother. "I knew Wesley wouldn't care much for most of these, so I brought this along." She pokes a big package at Mama.

"Tomorrow we'll take some pictures," she adds after a while. And when the time comes she must forget I'm only nine years old and skinny as a dried-up corn stalk. She pushes me too far into the spirea bushes bordering her front yard and then has to pull me out and fix my white hair that has a notion to be wavy. If I didn't love you, Miss Claude . . .

She aims that box camera at me and mumbles something about me looking pretty.

Could I ever? I wonder, looking at my scrawny, long legs and knotty knees. No! I'm a colt! My mind races on. *Miss Claude, you're too kind to say I'm ugly.*

And when her picture-taking-spree ends she takes me and Opal in the house. Before I even get warm she's snatching off my sweater and dress. "Here, Dorothy," she says, and there's that look in her eyes. "I want you to try on this little dress."

Oh! My heart leaps nearly out

• By Dorothy S. Hampton
Gallatin, Tenn.

The Sunday Box

• By Fred Wenger
Harrisburg, Pa.

ing

of me. An apple-red dress with
gathers and lace!

"I made this too big for Opal.
I thought maybe you might wear
it."

The way I look at her she knows
I understand she made that dress
for me. Or how come her asking
Mama my length from waist to
knees?

The years speed by. Yesterday
vanishes as today comes into focus.
I'm thirty-nine years old, a min-
ister's wife for eighteen years and
the mother of two children.

Recently, a woman said to me,
"People just aren't born with a
giving heart like yours. Watch how
selfish a little fellow a year or so
old is. What ever happened to you
that causes you to enjoy giving
clothes from your closet and food
from your shelves and deep-freeze
to a black-faced woman such as
I?"

"What happened, Lizzie?" I
asked, looking at her broad, aging
face. "Sharing is a part of me. A
long, long time ago—"

Having finished I added, "You
know, it's important that a child
be taught early in life the value of
sharing. And, Lizzie, it's taught
not so much by word as by ex-
ample."

With her big, brown hand,
roughened by many years of hard
work, Lizzie wiped away a tear or
two. For a long time she was
silent.

I set two cups on the table and
put on a pot of coffee.

WE HAVE something new around our house. We call
it our "Sunday Box." It's really an old suitcase that's
been kicking around for some time just begging to be
discarded. But we won't discard it now. It is one of
the most important items in our house. Just ask our
two girls: Beth who is six, and Karen who is four.

Before I tell you what is in it, let me tell you of
its origin. Beth and Karen are P.K's ("Preacher's kids").
Their dad happens to think that Sunday afternoon is
just as much the Sabbath day as when they are in church.

* * *

THIS MEANS that we don't read the Sunday
paper. Neither do we play our TV for anything that isn't
strictly religious.

Up to this year we didn't have much of a problem.
Dinner, dishes, naps, and getting ready for church again
filled up the afternoon. Now the girls sleep less and
evening service starts later, leaving some free time.

Here is where the "Sunday Box" idea was hatched.
It is our answer to how we want our girls to spend
Sabbath afternoons. In this delightful, beat-up suitcase
are some things that are used only on Sunday. The
other days find it closed tightly and we never make an
exception.

* * *

THE GIRLS look forward to Sunday when they
can open the box and reexplore its simple contents.
About once a month we plan to add something new
just to keep interest high.

Now what in the world would we put in a "Sunday
Box"? Not much that is expensive, you can be sure.
We have some religious books, and religious records.
There are some leftover parts of two VBS handwork
kits. There are the once-popular since-neglected View-
masters and reels. They are popular now that they can
be seen only once a week. We have a set of "Bible
Sewing Cards," and three simple Bible scenes puzzles.

You may disagree about what we have in the box.
That's your privilege. But Bea and I have decided to
make Sunday afternoon a special time at our house.
And the girls just love it.

Editorially Speaking

• By W. T. PURKISER

Moment by Moment

One of John Wesley's statements has been often quoted but its meaning often quite forgotten. In *A Plain Account of Christian Perfection*, Mr. Wesley wrote:

"The holiest of men still need Christ . . . as 'the light of the world.' For He does not give them light, but from moment to moment; the instant He withdraws, all is darkness. . . . God does not give them a stock of holiness. But unless they receive a supply every moment, nothing but unholiness would remain."

The implications of these words are far reaching. For many, if they think about it at all, the work of grace is much like the gift of a supply sufficient for the rest of life.

It is assumed that we get a "tankful" of the "water of life" to use across the years. Or, to revert to Mr. Wesley's comparison, we may think of sanctification as a sort of battery from which we generate the light we need down the way.

Perhaps some of this kind of thinking is an unconscious outgrowth of a "once-in-grace-always-in-grace" philosophy of conversion. While we reject such a view as contrary to God's Word and based on a misreading of His promises, it still seems to have a counterpart reflection in our ideas of holiness.

It is important, then, to recast some of our ideas of the fullness of the blessing. If the Word makes anything clear it is that the cleansing which is the heart of holiness is not only a cleansing that begins at a definite point of consecration and faith, but is also a cleansing which continues moment by moment.

This is the meaning of the verb tense in I John 1:7, somewhat obscured by our awkward use of Elizabethan English in the King James Version, "The blood of Jesus Christ his Son cleanseth us from all sin" is in the present tense and says, "The blood of Jesus Christ is cleansing us from all sin." It begins to cleanse, and it keeps right on cleansing completely and continuously.

LEST ANYONE DISMISS these matters as just questions about words, note the very practical "bread-and-butter" conclusions that follow.

The first is that an experience of sanctification is not an end but a beginning, not a goal but a starting place. True, it is an end of carnal strife

and confusion within the soul. It is an arrival at a realization of God's will for all His people. Yet the end of carnal strife and confusion is for the sake of a beginning of peace and victory. And the arrival is at the portal that leads on to a highway stretching across all of life and on into eternity.

A friend of mine once suggested that we commonly misunderstand our Lord's great saying in Matthew 7:13-14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

He pointed out that we usually think of "destruction" and "life" as being hell or heaven, and that all of earthly existence for the wicked is a broad and easy road and for the righteous a hard and narrow way.

But there is at least a sense in which destruction is now, and eternal life begins below. The "way of the transgressor" may soon become bitterly hard; and "the path of the just is as the shining light, that shineth more and more unto the perfect day."

There is something to be said for this understanding of these verses. The gate is strait and the way is narrow, but it opens into life. The purpose of going through that gate and following that way is life, not only tomorrow but here and now.

A SECOND VERY PRACTICAL ISSUE has to do with "keeping the blessing." It is not by acting as the man in the parable and hoarding it—wrapping it in a napkin to bury for safe-keeping. It is by risking it in the marketplace, investing it in the commerce of human life, spending it freely on others in the assurance that it will return increasing dividends.

It also means that the light is present as long as the windows are open to the Sun, that the holiness to which God calls us is the sanctifying presence of the Lord of Glory moment by moment.

Puzzles as to "how carnality gets back into the heart of a person who backslides from entire sanctification" are seen to be completely artificial. If the light is lost, "all is darkness." Without a

supply of holiness every moment, "nothing but unholiness would remain."

To put it in the framework of our modern life, holiness is not a storage battery to be used whenever and wherever, apart from the ultimate source of its energy. Holiness is a throbbing, pulsating connection with the divine Dynamo. Holiness is not a tank of water. It is a pipeline directly into the Reservoir.

Mr. Wesley would certainly never lose sight of the importance of the crisis experience. Nor would this editor. What Mr. Wesley would do, and what we would like to echo, is stress the equal importance of maintaining the moment-by-moment, day-by-day contact.

Some defeats undoubtedly come at the altar. An incomplete consecration and an unsteady faith result in an uncertain experience.

But many, many more defeats come in the area of carrying through with the implications of the experience. When we think we have "arrived," we naturally quit traveling.

But to quit traveling is fatal. It means to be left behind in the ongoing of Christ's kingdom. It means in fact to lose what we had purposed to keep.

Dying with Jesus, by death reckoned mine;

Living with Jesus a new life divine;

Looking to Jesus till glory doth shine,

Moment by moment, O Lord, I am Thine.

Moment by moment I'm kept in His love;

Moment by moment I've life from above.

Looking to Jesus till glory doth shine,

Moment by moment, O Lord, I am Thine.

—MAY WHITTLE MOODY

A Slap in the Face

A long-time missionary in the Orient tells of a Chinese preacher whose Christian name was "Bountiful Grace." He recalls that Bountiful Grace once said, "The test of my being baptized with the Spirit is not how well I preach on Sunday, but how I feel if someone slaps me in the face on Monday."

This is a vital truth in an extreme form. Yet it represents what Jesus commanded in the Sermon on the Mount: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:38-39).

There is much more in this section of the Sermon equally absolute and equally beyond the understanding of unregenerate man. It is part of the reason men of liberal persuasion (and some of their fundamentalist counterparts) write off this portion of the Gospel as "unworkable idealism" or "not intended for our day."

Yet we are left with the command of Christ.

It goes directly counter to everything the natural man lives by.

Is it possible to explain these injunctions without explaining them away? Can we bring them into focus on the manner and spirit in which we live in a rough and tumble world?

One thing we might recognize first off is that the principle of "eye for eye, tooth for tooth," the so-called "lex talionis," in its original Old Testament setting, was given as a principle of moderation rather than severity. It forbade the excessive punishment for minor offences which was almost universal in those days. It meant, as a principle of public justice, that one might not exact more than an eye or a tooth and could not take the life as would have been done in other nations of the day.

THE SECOND POINT we might see is that what Jesus condemns is not a principle of legal justice, but the illegitimate transfer of that principle to the spirit of people in their daily lives. It was used to justify an attitude of "tit for tat," "you hit me and I'll hit you back," "you lie about me and I'll lie about you."

In place of such an attitude, Jesus commanded (and the apostles echoed) a spirit of forgiveness and non-retaliation. Underlying all the applications suggested in the context is the principle that my treatment of and attitude toward you must not be only a reflection of your treatment of and attitude toward me. It must be governed by that love wherein we are to be perfect even as our Father in heaven is perfect (v. 48).

This truth is seen again in Christ's answer to Peter's question about forgiving his brother seven times. In Peter's book, this was the utmost. Jesus said, "Not . . . seven times: but, . . . seventy times seven." This means without limit, for if we forgive 490 times it gets to be a habit.

Probably most of us would connect the power of the Spirit more directly to preaching on Sunday than we would with reaction to a slap in the face on Monday. Yet the real test of the measure to which the Spirit of Christ rules our spirit and conduct is the test that comes on Monday.

Ordinarily, in civilized society, people don't go around slapping others in the face. But they make cutting remarks. They judge harshly and unfairly. They manifest ill will in a myriad of ways.

Power to "keep sweet" under pressure, to "return good for evil," to have genuine Christian concern for those who heap contempt on us is more important and more definitive of the fullness of the Spirit than power to sway the multitudes with impassioned oratory. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32).

Vital Statistics

DEATHS

TRUTH JUANITA BENDER, twenty-seven, died Jan. 22 in Tampa, Fla. Funeral services were conducted by Rev. A. M. Hicks. She is survived by her parents, Rev. and Mrs. James U. Bender, evangelists, and two brothers, James, Jr., and Timothy.

REV. O. O. SMITH, ninety-one, pioneer minister on the Tennessee District, died Jan. 22 in a Columbia, Tenn., nursing home. Ordained in 1912, Mr. Smith served most of his ministry in Tennessee. Rev. Woodrow F. Moore conducted funeral services. He is survived by his wife, Oneida, and nine children.

JAMES H. CASE, Sunday school superintendent at Avon Lake, Ohio, died Dec. 10 following an auto accident near Toledo, Ohio. Funeral services were conducted by Rev. J. E. Hanson at Canton, Ohio. Survivors include his wife, Eleanor; two sons, James and William; his mother, a sister, and a brother.

EMIL ZIMBELMAN, fifty-one, died recently in Minot, N.D., when a fork lift truck with which he was working overturned, pinning him under part of it. He was Sunday school superintendent at First Church in Minot. His pastor, Rev. S. P. McKay, conducted funeral services. He is survived by his wife, Ruth; a daughter, Mrs. Darlene Michelson; three sons, Verne, Curtis and Lyle; his father, two grandchildren, a stepsister, a half sister, and two step-brothers.

BORN

—to Bill and Darlene (Weeks) Vickers of Spring Lake, Mich., a daughter, Cheri Lynnea, on Jan. 20.

Announcements

EVANGELISTS' OPEN DATES

Fred Thomas, 177 Marshall Boulevard, Elkhart, Ind. 46514: Open time April 23-30.

Miss Fern Galyan, 626 Western Drive, Bloomington, Ind. 47401: Open time currently.

SPECIAL PRAYER IS REQUESTED

—by a serviceman's wife for the entire family that they will find the Lord.

—by a Christian lady in Kansas for her son's health and that he and his wife will be saved.

—by a family in Texas for a neighborhood problem.

—by a Christian in Oklahoma for a young Christian girl that she will be healed.

—by a lady in Arkansas for a problem in the home.

Directories

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"Showers of Blessing" Program Schedule

March 5—"What Is a Christian?" by
Ponder Gilliland

March 12—"The Purpose of the Cross."
by **Ponder Gilliland**

WRDS	Charleston, West Va.	1410 kc.	12:30 p.m. Sunday
WFEB	Sylacauga, Ala.	1340 kc.	12:15 p.m. Sunday
WGHE	Skowhegan, Maine	1150 kc.	9:00 a.m. Sunday
KFDR	Grand Coulee, Wash.	1360 kc.	12:30 p.m. Sunday
WFME-fm	Newark, N.J.	94.7 meg.	6:30 p.m. Sunday
KTIS	Minneapolis, Minn.	900 kc.	1:15 p.m. Sunday
KMFB	Mendocino, Calif.	1520 kc.	8:15 a.m. Sunday
WPOS-fm	Holland, Ohio	102.3 meg.	12:30 p.m. Sunday
KLEY	Wellington, Ks.	1130 kc.	9:00 a.m. Sunday

"LA HORA NAZARENA"

LU-10	Azul, Argentina	1240 kc.	7:00 a.m. Sunday
MALE C'NECO	RAD10, Male, Maldiv Islands	3329 kc.	9:15 p.m. Friday

(Located southwest of India, west of Ceylon. Will give coverage Ceylon and India and southern coastline of Pakistan.)

ROADS TO A RADIANT LIFE

The Pathway of the Just

By Paul Culbertson

There are various hazards in the growth of personality. Among them are *fixations* and *regressions*.

A person becomes "fixated" when he prematurely ceases to grow. Up to a certain point, growth is normal. But he stops growing too soon and remains at an immature level. Fixations are abnormal and elicit pity from thoughtful observers. They are the cause of great damage in human relationships.

The second major hazard to personality growth is *regression*. An individual, having attained a certain degree of maturity, may, under stress, drift back to an earlier, less mature level of behavior. Under the awful stress of modern warfare it is not uncommon for soldiers to regress to the level of infant behavior.

Regression is a growth hazard against which everyone must be on his guard. Older people are especially vulnerable. For them, it is likely to take the form of glorifying the past, "the good old days."

A healthy Christian attitude toward the past, present, and future is essential if we are to grow in grace. Satan may use the memories of past failures to discourage present and future efforts. If that strategy doesn't work, the Evil One may seek to make believers complacent by the recall and glorification of past successes.

The Apostle Paul was one who might have been defeated by either strategy. He had shadows in his past. The memory of the saints that he had hounded to death prior to his conversion might have become a terrible, defeating handicap. Even more, his prior successes as a Jewish leader and scholar, and his family and racial "connections" might have made him complacent.

What was Paul's attitude? Hear him speak in Philippians 3:13-14: "No, dear brothers, I am still not all I should be but I am bringing all my energies to bear on this one thing: forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us" (*Living Letters*)*

*Copyright 1962, Tyndale House, Publishers.

Why do some persons tend to glorify the past? Is it not because they really think that they have no future? Their minds habitually go back to a time in their lives when life was fluid and open with possibilities.



Culbertson

But should such regression ever be true of a born-again, Spirit-filled Christian? Surely for such a person "the best is yet to be," and that includes God's "eternal tomorrow!" The wise man of old declared that "the course of good men, like a ray of dawn, shines on and on to the full light of day" (Proverbs 4:18, *Moffatt*).

It is a rewarding and enriching experience to associate with older Christians whose outlook reflects the fact that they truly believe that their futures are still ahead of them. Among the many I have known are two who particularly personalized this ideal of Christian maturity.

Dr. Thornton Scott Wiley, public servant and dedicated layman, was one of them. For thirty-five consecutive years he served as Sunday school superintendent of the Church of the Nazarene in Ashland, Oregon. He revered the past but refused to glorify or live in it. He maintained his glowing faith in God, in the Church of the Nazarene, in young people, and in the future, down to the very end of his long and useful life.

The other exemplary Christian was Dr. H. Orton Wiley, distinguished theologian, editor of the *Herald of Holiness*, and president of Pasadena College.

Dr. Wiley was an intimate associate of Dr. P. F. Bresee and held the past in high regard. But Dr. Wiley was always *prospective* rather than *retrospective* in his fundamental orientation toward life.

Both of these grand old men, to the day of their departure to be with Christ, never ceased pressing on and upward toward the "goal of the upward call of God in Christ Jesus." May we be numbered in their company!

Pro: Holiness Church Merger

In the discussion of holiness church mergers, several questions and issues have occurred to me. Why does the Church of the Nazarene refuse to join the National Holiness Association? How long can the thirteen holiness denominations mentioned in the *Herald* continue to afford thirteen separate educational systems, thirteen separate foreign missionary bureaucracies, separate publishing houses, separate editorial staffs, and separate evangelical programs in the cities of the United States?

As to the term "Nazarene," it does have great sentimental value to many of us, but every other holiness church name is likewise laden with sacred meaning. If we let our name keep us from the expansion of our real mission, are we not, in fact, rejecting the true meaning of the . . . name which we are attempting to propagate?

Can we not reduce our fragmentary sectarian approach and do away with much of the bureaucratic duplication and expense so as to be worthy stewards, organizationally as well as individually?

DON L. MORGAN
Iowa

Con: Holiness Church Merger

Concerning the name of our church, a letter in the *Herald* for January 4 suggests "United Wesleyan Church" as being better "understood" than "Church of the Nazarene." There may presently be people in the world who are more familiar with the name "Wesleyan" than "Nazarene," but that seems hardly sufficient reason to argue for a change. The growth of



DETROIT CHURCH DEDICATED—General Superintendent George Coulter and Eastern Michigan Superintendent E. W. Martin participated in dedication services for the Detroit (Mich.) Grace Church recently. The church, with a sanctuary which will accommodate 360 persons, is valued at \$150,000. The Case Construction Company, of which the president is a Nazarene layman, built the building. Pastor is Rev. James Krauss.

our church insures more widespread knowledge of its name.

Surely all Christians instantly recognize the term "The Nazarene" as referring to Christ, for it was said, "He shall be called a Nazarene" (Matthew 2:23). Thus to change "Nazarene" to "Wesleyan" would be to exchange the greater name for the lesser. Great as the Wesleys were, nevertheless they were men.

Would any of us want our own name in any way substituted for the name of Christ? Of course not, and we don't believe the Wesleys would either if they were here to express themselves.

FAE JESSUP
Oklahoma

Pro: Gift Subscriptions

. . . I have sent gift subscriptions to a number of my friends the past year, and without exception they tell me they read the *Herald of Holiness*

as joyfully as (I think even more so than) Nazarenes.

I wonder if every Nazarene would send a year's subscription for the *Herald of Holiness* to some friend outside the denomination what the results would be. We would not be trying to get someone else's church members. We would be giving spiritual food to hungry people.

The church world is hungry for the doctrine of holiness. The church world needs the doctrine of holiness—the church world must have it—to weather the stormy seas ahead. . . .

W. E. RICHARDSON
Texas

Pro: Relevance of Holiness

. . . In a world where technological and human problems seem to overshadow man's desire for a redemptive relationship with God, the *Herald of Holiness* should recognize where the deeper currents of our age are flowing and relate the Gospel to these. For it must speak to our generation in a way that can clarify some of our troubled aspirations.

I believe that you have begun to see the need to relate our church to the contemporary world. I pray that you will have the courage to continue to do so. Many of your readers, like myself, are a new generation of Nazarenes and we must live in a sin-biased society unlike that of our forefathers. Please, help us to share with society the belief that holiness is not only relevant, but necessary, for our times.

WILLIAM H. JONES
Pennsylvania



WICHITA CHURCH DEDICATED—Dr. V. H. Lewis, general superintendent, with Dr. Ray Hance, Kansas District superintendent, participated in dedication services for the new Wichita Olivet Church. John Stevens, Wichita mayor, also spoke. Pastor is Rev. Forrest Woodward.

Mississippi Pastor Cited for Service

Rev. Dan I. Hamiter, thirty-one, pastor of the Moss Point, Miss., church has been named recipient of the Jaycees' distinguished service award as that city's outstanding young man of 1966.

Active in youth and civic affairs, Mr. Hamiter was recently elected president of the Paspoint Ministerial Association.

The pastor, a native of Dallas, attended Bethany Nazarene College.

He is Mississippi District president of Nazarene Young People's Society, and was cited by citizens of the community for organizing a nonprofit day care center and kindergarten sponsored by the church for county residents.

Hamiter and his wife, Ann, have two sons.

He will represent the local Jaycees chapter at Hattiesburg where the statewide outstanding citizen will be chosen.

NHA Convention Set

CLEVELAND, Ohio—The National Holiness Association's ninety-ninth annual convention, to be held at the Sheraton-Cleveland Hotel, Wednesday through Friday, March 29-31, will be focused on the theme of "Claiming Our Inheritance," from Ephesians 1:11, "In whom [Christ] we have obtained an inheritance . . ."

Dr. Byron S. Lamson, editor of the *Free Methodist*, will deliver the keynote address at the opening public service Wednesday morning.

Nazarenes involved in the program include Dr. Ernest Grosse, superintendent of the Washington District, and Prof. James McGraw, Nazarene Theological Seminary.

Of People and Places

DR. ROY H. CANTRELL, president of Bethany Nazarene College, was cited recently as being the "most useful citizen of Bethany," by the 150-member chamber of commerce. He has been president since 1957. Both the enrollment of the college and the population of the city have tripled since then.

CELEBRATING their fiftieth wedding anniversary Dec. 31 was Dr. and Mrs. J. E. Williams in Montebello, Calif. Dr. Williams has been an evangelist and pastor for more than fifty years.

TWO NAZARENE young people from Northwest Nazarene College, Mr. and Mrs. Gordon Lindbloom, are now in Bombay, India, assigned by the Peace Corps to India's family

planning program. They are among fifty-seven volunteers to become a part of the first such program. Prior to leaving for their new assignment, India's census bureau announced that its population had reached the half-billion mark.

AN EIGHTY-SIX-year-old Sunday school teacher, Mrs. Anita Ludwig, in Springfield (Ill.) First Church was one of four to receive from Pastor Gene Fuller the "Certified Teacher" award, the highest level of teacher training achievement. After a year of emphasis, Pastor Fuller reports there are thirty-seven registered, and nine qualified

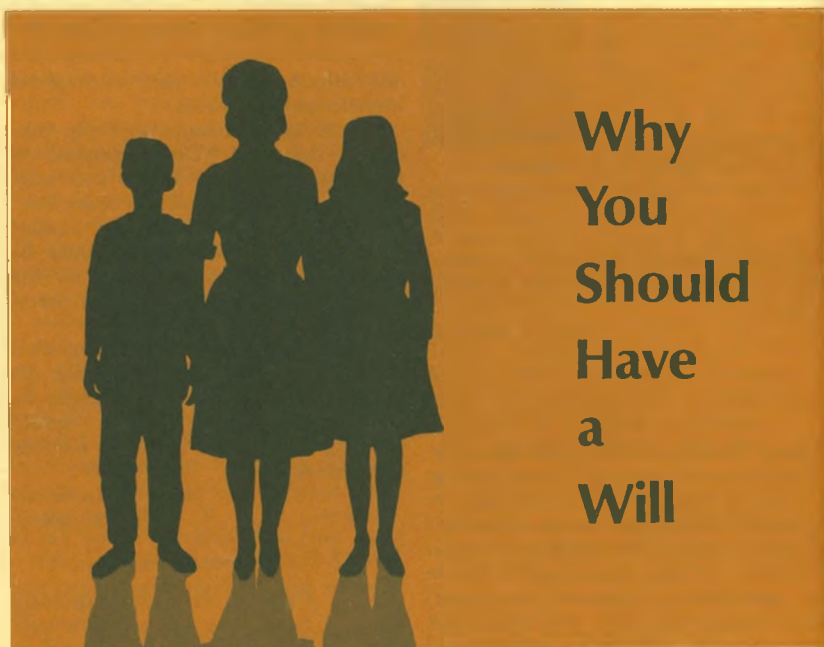


Mrs. Ludwig

teachers, in addition to the four certified.

JAMAICAN NAZARENES are busily preparing for the first vacation Bible school to be held on the new mission field. Mrs. Ralph Cook, who with her husband, is a missionary there, indicated that any outdated Sunday school and VBS materials—packed in six-pound cartons, marked "Printed Matter, Not for Resale"—may be sent to her attention, P.O. Box 70, Cross Roads, Kingston 5, Jamaica. "We'll be most grateful," Mrs. Cook said.

Because of illness in the family, Evangelist Ellis Blythe has been scheduling meetings chiefly in Florida. He has open time available in the next few months.



Why
You
Should
Have
a
Will

Write for this interesting booklet written by a well-known author, and approved by the American Bar Association:

----- clip and mail -----

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

____ Please send the booklet, "Why You Should Have a Will."

Name _____

Address _____

City _____ State _____ Zip _____

Also, please send information about:

- ☐ A Gift Annuity Agreement
☐ A Life Income Agreement
☐ A Life Loan Plan



THE DEDICATION SERMON for the new Kirkwood, Mo., church was preached recently by General Superintendent Samuel Young. Missouri District Superintendent E. D. Simpson and Dr. Orville Jenkins, secretary for the Department of Home Missions, were also present for the dedication. The property is valued at \$165,000. Pastor E. Paul Lloyd doubled as the interior decorator of the church.

Nazarene Lawmaker Gets New Baptism

FRESHMAN Republican congressmen to North Dakota's House of Representatives have elected Dr. Warren Allen, a Minot (N.D.) State College professor, and member of First Church there, as president of the group of first-term legislators.

Dr. Allen was elected in November to his first term as a state legislator.

* * *

AFTER THREE weeks as a congressman, Allen said that he was enjoying his duties, but admitted to an occasional "feeling of frustration."

"Probably because of the intrigues that seem to be going on all around," he ventured.

"We are all righteous individuals and all have a secret bias, but none of us recognize that," he told a capitol reporter.

* * *

"IN THEORY, the legislative process is smooth-flowing, efficient, well-oiled machinery," he said.

"But it just doesn't work that way in actual practice."

The group of which Allen is president, designed for social and educational purposes, represents fifty-three of the ninety-eight-member North Dakota House of Representatives.

Evangelicals to Meet

WHEATON, ILL.—The National Association of Evangelicals will mark twenty-five years of service to American evangelical Protestantism with a silver anniversary convention at the Statler-Hilton in Los Angeles, April 4-6.

With the theme, Evangelical Certainty in a World of Confusion, the Conclave is expected to attract 1,500 key evangelical leaders to consider

the major church issues of today's world.

Dr. Billy Graham will address the Twenty-fifth Anniversary Dinner on April 6.

Nampa Layman Named Head of Paint Group

Abram B. Ellis, owner of paint and wallpaper stores in Nampa, Idaho, and Ontario, Ore., was recently elected president of the National Paint and Wallpaper Association of America. He is an active churchman in Nampa.

"One of the signs of our times," Ellis told retailers at the national convention, "is reluctance to become involved."

His becoming involved in a national office is a healthy sign, according to Dr. J. H. Mayfield, vice-president of Northwest Nazarene College. Ellis' work in civic and business enterprises has not dulled "a warm Christian testimony," Mayfield said.

Ernest Starr, Nampa mayor, said, "Abe Ellis gets things done. . . . He's done a lot more for the community than the community has done for him."

Ellis and his wife, Marge, have four children, ages fourteen through twenty-three.



Abram Ellis

The Easter offering presents an opportunity for each one of us to become involved in planting new churches of the Nazarene in the homeland as well as the overseas home mission areas of the world. Not the response of a few, but the united endeavor of all will achieve success.

ORVILLE W. JENKINS



The Book Corner

THE CROSS

IN THE MARKETPLACE

By Foy Valentine. Waco, Tex.: Word Books, 1966. 122 pages, cloth, \$3.50.

Dr. Valentine is executive secretary of the Christian Life Commission of the Southern Baptist Convention. The book is a collection of seven addresses given to a variety of audiences. The book is the title of the first address.

The greatest strength of the volume is its treatment of contemporary themes, as is indicated by the titles of some of the other chapters:

"Revealed Religion and Social Action"

"The Church and the World"

"A Christian Looks at the Communist Threat"

"Christians and the Current Racial Crisis"

"The New Morality in Christian Perspective"

The last chapter, "You Can't Go Home Again," deals with the ever present need to adjust to a changing environment as opposed to the desire to "go home again" by returning to the conditions of childhood and youth.

The book is very readable, theologically conservative, and up-to-date in its illustrations and factual material.—W. T. Purkiser.

YOU CAN BE

A HAPPY SHUT-IN

By Kathryn Blackburn Peck. Kansas City, Mo.: Nazarene Publishing House, 1965. 40 pages, paper, 25c.

Kathryn Blackburn Peck turns from her skillful work as teacher, supervisor, and educational writer, and her lovely poetry, to write in a different vein to shut-ins, out of her own rich and varied experience of life.

Here is another very practical handbook in the "Beacon Series." It would be well worth owning just for Mrs. Peck's own beautiful poems embodied in the narrative. One is tempted to quote, but to do so adequately would be to quote the entire book.

The subject headings tell the story—"When Changes Come," "As Time Goes On," "Joy and Peace," "Doors . . . Closed and Open," "Yet a Little While." And here is one brief quotation we could not resist, "Singers in the dark! How many of them God knows! And how close He draws to them in those dark midnight hours when tears turn to prayers and fears to songs of praise."

This is a handbook of practical advice for persons whose horizon has become restricted by crippling, long-

time illness. You will do well to place it in their hands.—Joseph Gray.

THE CHURCH PROCLAIMING AND WITNESSING

By Erwin L. McDonald (ed.). Grand Rapids, Mich.: Baker Book House, 1966. 135 pages, cloth, \$2.50.

This is a collection of addresses given to the 1966 Conference of the Southern Baptist Convention around the general theme of the unchanging task of the Church in a changing world situation. How, the various contributors ask, may we communicate the Gospel adequately and most effectively when today's unparalleled opportunity demands our very best efforts for Christ?

Each contributor seeks to answer this question from a particular vantage point—of personal witness, prayer, preaching, mass revival, radio, and the printed word. The result is an exciting mixture of styles, ideas, and inspiration, all underlaid by a spirit which is positive, expectant, biblical, and contagious.

There is, too, a wide variety of personal illustration brought in to support practical and realistic challenges to a more effective evangelistic effort. Not the least interesting aspect of this volume are the many soul-searching analyses presented. One instance from the lips of Elton Trueblood suffices. He claims that "the only religious group in the world today that has recaptured the New Testament ideal of witnessing is Jehovah's Witnesses . . . the New Testament ideal of every believer a witness!" Whether or not you agree, such words are food for thought for every would-be witness for Christ and the Gospel!—John S. Lown.

CARAVAN GUIDES

By Betty Griffith. Kansas City, Mo.: Beacon Hill Press, 1964-65. Paper, \$1.00 each.

Betty Barnett Griffith is the general director of Caravans for the Church of the Nazarene. One of her significant assignments has been the major revision of the Caravan program. These four leaders' guides are an indication of an assignment well done.

The *Caravan Guides* are the official handbooks for the leaders of the Caravan program in the local church. Based on the experience of local and district Caravan leaders with the program which first originated in 1946, these new guides reflect the revised organizational pattern that has been altered to coincide with the age-groupings of the Sunday school and the Nazarene Young People's Society. Thus the new Caravan program becomes the exciting and challenging weekday activity that enlarges both the Sunday morning and evening

Bible-based and Christ-centered programs for these same children.

These four *Guides* provide the resources for an ideal Christ-centered, church-sponsored weekday activity program for primary and junior boys and girls. These handbooks are written with a clarity and simplicity that make them usable in the small as well as the large church.

The Brave Guide (for leaders of primary boys)

The Maiden Guide (for leaders of primary girls)

The Pathguide (for leaders of junior girls)

The Trailguide (for leaders of junior boys)

—Earl C. Wolf

SEEDTIME AND HARVEST

By Helen Temple. Kansas City, Mo.: Nazarene Publishing House, 1966. 80 pages, paper, \$1.00.

The author is office editor of *Other Sheep* and writer of numerous other missionary books. The book is written to show some of the victories of Africa missionary labor and thus inspire mission interest and dedication.

These stories of spiritual harvest on the Africa mission fields are, above all, an encouragement to faith. Answers to prayer are so related that the reader is inspired to pray and believe. The "impossible" becomes the "expected" with God.

The faithful leadership of the Holy Spirit is magnified. The stories also show the courage and devotion of national Christians as they are led by the Spirit.

When I started reading, it was not easy to be interrupted until the book was finished.—B. Edgar Johnson.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Christ gave His
All



What have YOU given?

EASTER OFFERING
FOR WORLD EVANGELISM



SURROUNDED BY CUBAN NAZARENES, Dr. George Frame, British Isles North District superintendent, prays a dedicatory prayer over an infant during his recent visit to Havana.

"They Have the Courage of a Lion" . . .

There's Church Life in Cuba

WHEN THE United States broke diplomatic relationship with Cuba Jan. 3, 1961, the Church of the Nazarene had approximately five-hundred members and probationary members in thirty-three churches and preaching points.

There were two self-supporting congregations, and eight more which were partially supporting themselves. This was the picture six years ago when the last of eight Nazarene missionaries left.

WHAT HAS happened since?

Contact with pastors has been almost nonexistent. But scattered reports assured Nazarene mission officials that there was still life.

Since Britain has continued diplomatic relations with Cuba, the logical person to confirm there were still Nazarenes in Cuba was the highly respected Dr. George Frame. Frame is superintendent of the British Isles North District, a member of the General Board, and a member of the Department of World Missions.

The British church official made a circuitous route to Havana, going in from Mexico City. The final leg was made on Air Cubana, a three-and-one-half-hour trip.

WHAT HE found there was significant.

He preached in six churches in and

around Havana, and found evidence to indicate that there are at least 500 church members in fourteen organized congregations and six more places where the church is operating as a mission.

All of the congregations have Sunday schools, some of them two, Frame said. N.Y.P.S. and N.W.M.S. auxiliaries operate in all of the organized churches.

January 7, he preached to 100 persons at an N.Y.P.S. rally. The attendance was large in spite of the lack of advance notice that there was to be a special speaker.

"The church is living," Frame said. "It is aggressively Nazarene, seeking to live true to its heritage."

AT THE Juanelo church, Dr. Frame heard a robed choir sing and dedicated a baby before preaching through a Jamaican-born interpreter. On Sunday morning, he spoke in a 6:30 a.m. service to forty or fifty people. "The service ended with spontaneous testimonies," Frame added.

At the Bible school, which continues to operate, he found eight students in their late teens and early twenties enrolled. He compared the Nazarene school to a nearby seminary operating under the combined auspices of the Presbyterian, Anglican,

and Methodist churches, where there are twelve students enrolled.

The work of Cuban Nazarenes "inspired my heart and spirit," Frame said. "They may be living under a cloud, but they are not behind closed doors." Services, although they must be registered with the government, are conducted openly. The joy of Nazarene singing rings through Havana streets.

BUT THERE are hardships. The support for pastors must come from local churches. There are "extreme privations," among church parsonage families, Dr. Frame said. Some pastors work in government-controlled jobs. "The only hope of evangelism is through personal work," Frame added. There are no provisions for special services in the governmental document under which the church operates.

One of the first questions to face Frame was: "What happened to the Chinese Nazarenes?" The Cuban Nazarenes identify their own struggle to keep their faith alive with those who have done so in Red China.

It is not easy, Dr. Frame said. "But they have the courage of a lion."

Moving Ministers

Rev. Donald Shelp from North Syracuse, N.Y., to Skowhegan, Maine.

Rev. C. W. Henderson from Phoenix (Ariz.) Orangewood into retirement.

Rev. Hugh Gorman from Belfast Ballymacarret, British Isles, to Calgary (Alberta) Forest Lawn.

Rev. David Thirkell from Luton, British Isles, to Keighley, British Isles.

Rev. William Stewart from Calgary, (Alberta) Forest Lawn to Prince Albert, Saskatchewan.

Rev. William O. Sheridan is still at Gordonsville, Tenn. His son, William O. Sheridan, Jr., is pastor of Carthage, Tenn.

Rev. William Dodd from St. Augustine, Fla., to Miami (Fla.) Ulela.

Rev. Solomon Kekoa from Honolulu (Hawaii) Kaimuke to Wahiawa, Hawaii.

Rev. James Blue from Royalton, Ill., to Fairmont, Ill.

Rev. Harold Canaday from Springfield (Ill.) South Side to Norwalk, Conn.

Rev. Jerry White from Palmdale, Calif., to Phoenix (Ariz.) Orangewood.

Rev. William Crouch from New Orleans (La.) Central to Crowley (La.) First.

Rev. Paul Rines from Auburn, Maine, to Lynn, Mass.

Rev. Sartell Moore from Caribou, Maine, to Farmington Falls, Maine.

Rev. Robert Sampson from Farmington Falls, Maine, to Waverly, N.Y.

Rev. Ronald Nelson from Farnam, Neb., to Superior, Neb.

Rev. George Mowry from North Platte, Neb., to Lincoln (Neb.) First.

Rev. Ed Johnson from Osseo, Minn., to North Platte, Neb.

Rev. Edward C. Simpson from Duxbury, Mass., to Toronto (Ontario) Bethel.

Rev. Ronald Whittenberger from Waterville, Vt., to Watertown, N.Y.

Rev. Charles Bush from Fessenden, N.D., to Kenesaw, Neb.

Rev. William Pope from Meyersdale, Pa., to Waterville, Vt.

Rev. Raymond Hann from Somerset, Pa., to Felicity, Ohio.



GENERAL SUPERINTENDENT and Mrs. Hardy C. Powers left Kansas City February 1 for a three-month trip which would take them to four church mission districts in the South Pacific. He will conduct the district assembly in Australia and dedicate the new hospital in the New Guinea highlands. The couple also were to visit American Samoa and New Zealand in the trip which would take them around the world.

Sawyer to Theology Post at New College

Dr. Robert L. Sawyer, professor of religion and biblical languages at Bethany Nazarene College since 1954, has accepted the position of chairman of the division of philosophy and religion at Mid-America Nazarene College in Olathe, Kansas, according to President Curtis Smith.

Sawyer, forty-five, graduated from Eastern Nazarene College in 1945, from Nazarene Theological Seminary in 1951 with a Bachelor of Divinity degree, and from Central Baptist Seminary in 1959 with a Doctor of Theology degree.

He taught two years at the Seminary before going to Bethany in 1954. Sawyer and his wife, Dorothy, have two children.

To date, all appointments to the new college staff have been from the Oklahoma City area. Dr. Donald Metz, chairman of the division of religion and philosophy at Bethany, has become the new college's dean. Rev. Bill Draper, pastor at Oklahoma City Lakeview Park, is the new director of development and assistant to the president. Dr. Smith was formerly vice-president at Bethany.

The college is scheduled to open in the fall of 1968. Dr. Sawyer will be a guest professor beginning next fall at Nazarene Theological Seminary.

Arnold Accepts Post At Bible College

Rev. Milo Arnold, pastor at Richland, Washington, and well-known writer of books and magazine articles, has accepted the appointment as head of the department of practical theology at the Nazarene Bible College, according to Dr. C. H. Strickland, president.



Mr. Arnold, who is sixty-four, has ministered largely in the Northwest.

His appointment brings to three the number of full-time faculty members for the opening year. In addition to Arnold, Dr. Norman Oke, pastor at Washington, D.C., First Church, and Strickland will be teaching.

"We will have three part-time in the fields of English and religious education," Strickland said.

The college soon will break ground for its first building, a combination administrative and classroom building.

NEWS OF THE RELIGIOUS WORLD Teaching "About" Religion Creates Many Problems

MINNEAPOLIS, Minn. (EP)—Two panels of clergymen and educators reacted cautiously here to proposals that Minnesota public schools do

more teaching about the Bible and religion.

Some of them questioned whether it is possible to teach about religion objectively, neutrally and without indoctrination, as they agreed would have to be done.

The panelists gave their reactions at an institute of the University of Minnesota on the role of religion in public education.

Gordon Lee, former Red Wing, Minnesota, school board member and one of the panelists, said he wondered if it is possible to present an objective study of the Bible in the public schools "without infringing on someone's beliefs."

Mr. Lee, a school trustee for fifteen years, was defeated in 1964 after he led the Red Wing board in developing a policy that eliminated certain religious observances in the schools.

Spaceman's Faith Praised

WYOMING, Mich. (EP)—"Roger had a great deal of faith," said the father of Astronaut Roger B. Chaffee, who, with Virgil I. Grissom and Edward H. White II, was burned to death in the "Apollo 1" capsule, January 27, at Cape Kennedy.

"God bless you, Rog . . ." the father said and broke down momentarily.

As reported in the January 28 E.P. News Service, Gus Grissom was an active layman in the Church of Christ, and Mr. White was a Methodist who took part in the leadership of his denomination.

Grissom and Chaffee were buried at Arlington National Cemetery and White near West Point, his alma mater.

Arab Population Booms

JERUSALEM (EP)—Because Arabs are gaining on the Jews by the population explosion route, observers are wondering if Israel might end up as a binational Jewish-Arab state with Arabs in the majority in three generations.

The study found that Arabs living in Israel increase three and one-half times in one generation, while the Jewish rate of increase is only one and a half times. This could mean that sometime in the first half of the 2000's Israel could have some 12 million Arabs and 10 million Jewish inhabitants. At present there are 2.4 million Jews and about 300,000 Arabs.

Bishop Dibelius Dead

Bishop Otto Dibelius of Berlin, until last April bishop of the Evangelical Lutheran church of Berlin-Brandenburg, died at the age of eighty-six. He had been seriously ill with a skin disease of the face, called erysipelas, for about two weeks prior to his death, January 31.

Next Sunday's Lesson

By A. Elwood Sanner

Learning to Pray Effectively (March 5)

Scripture: Luke 18:1—19:27 (Printed:
Luke 18:1-14)

Golden Text: Matthew 7:7

Why should we pray "without ceasing" if God knows and cares for our needs? How does pride of place and grace sometimes creep into the attitudes of the religious?

It is apparently as natural for man to pray as to breathe. Prayer flags fly in the winds of Tibet. Prayer wheels turn in India. Soldiers cry for divine aid in battle. Everywhere in the exigencies of life men call upon God.

But "we know not what we should pray for as we ought." Moreover, we "ask, and receive not," because we "ask amiss." "Lord, teach us to pray"

Persistence in prayer

Our lesson includes two parables on prayer: the importunate widow who annoyed the unjust judge, and the proud Pharisee who despised the contrite publican.

Jesus recounted the first of these to encourage persistence in prayer.

But why should we pray with the tenacity displayed by the widow in the parable, especially when we recall that God is very different from the unjust judge? We are not given specific answers to this question, but we may infer some. Will not the Spirit search out and reveal to us our motives through prolonged, earnest prayer? Will He not also clarify what our needs truly are? Jesus often responded to a plea for help with the question, "What do you want Me to do for you?"

Penitence in prayer

Men who pray must do so with persistence, but also with humility and penitence. The parable of the haughty Pharisee at prayer is a sharp, memorable rebuke to self-righteousness, smugness, and disdainful vanity. To be religious but not devout, moral but unloving, is to paint a *portrait of pride*.

The prayer of the publican is unforgettable as a *portrait of penitence*. Reverent, contrite, broken in spirit, the tax collector stood at a distance from the Temple and smote his breast in grief. The consequences of these prayers, in the sight of God, startle the thoughtful onlooker: condemnation for the one, justification for the other.

Lord, teach us to pray!

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Will you please explain why we celebrate the birth of our Christ on the twenty-fifth day of December, and why we call it Christmas? This is very important to me, so I can explain it to a lady I know. She says she believes in the birth of Christ, but she doesn't believe in celebrating Christmas. She says it is paganism.

Probably the best thing you could tell your friend is, "Just relax." Nobody is trying to make an issue out of her refusal to celebrate Christmas. If she believes it is paganism, let her have nothing to do with it.

But she has to believe more than that Christ was born. She must believe that He died for her sins, and that by repentance and faith in Him she may become a child of God. She must be born again, and if she isn't, Christmas or no Christmas isn't going to save her.

Actually, nobody knows with certainty the date of Christ's birth. Western Christians generally observe its anniversary on December 25, although the Greek Orthodox church observes January 9, and the Armenian church January 19. Before the December 25 observance in the West finally became customary, various other dates were given: January 2, March 25 or 28, April 18 or 19, and May 20.

To say that December 25 was chosen because it was a Roman holiday is pure speculation. It is just as reasonable to

say that it was chosen because it corresponds to the New Testament festival of the lights (the present-day Jewish Hanukkah).

Christmas simply means "Christ's mass," in which "mass" has the old meaning of feast day or festival.

Our observance of Christmas may be either pagan or Christian, depending upon the attitudes and practices of the observers. The liquor-soaked "office party" and a number of other less serious practices are no doubt pagan.

There are other practices—decorations, lights, trees, gifts, cards, etc.—that are purely cultural and have no more moral significance than wearing shoes with rubber heels. These latter, I believe, Christians are free to take or leave as they wish.

Why all the fuss anyway? If anyone wishes to join the crusade against Christmas, that's his business. He ought, however, to confine himself to the truth and not try to condemn the innocent.

In connection with our "Statement of Belief" that "the Holy Spirit bears witness to the new birth and also to the entire sanctification of believers," please send me some biblical references.

Start with Romans 8:14-17; I Corinthians 2:12; II Corinthians 1:21-22; Galatians 5:6; Hebrews 10:14-22; I John 2:3; 3:24; 4:13; 5:9-13.

You will find a rather full discussion

of the witness to the new birth in *Exploring Our Christian Faith*, pages 298-304; and to entire sanctification, pages 380-85.

I understand that in the past the publishing house sent our periodicals to our servicemen without charge. Is this still true? And if they receive them, are the local churches responsible to pay for them? Must the names originate with the local church? Does the Servicemen's Commission handle this?

Conquest, the youth magazine, and any other Nazarene periodical literature is sent to servicemen without charge. This has been and still is the practice.

The local churches are not responsible to pay for these subscriptions. The cost is divided equally between the Nazarene Servicemen's Commission, which receives an item from the General Budget for this purpose, and the Nazarene Publishing House.

The names may originate from any source. The important thing is that they are sent in. The local church may send them. Many come from parents. Even friends send in names.

The servicemen do not have to be

members of the church. Our only concern is that there be some sort of connection with the church, so that the material will not be wasted.

All names and service addresses should be sent to the Nazarene Servicemen's Commission, 6401 The Paseo, Kansas City, Missouri 64131.

When a name and address is received, a subscription to *Conquest* is automatically entered. The serviceman is sent a card to be returned, with check marks to show whether he would like the *Herald of Holiness*, *Other Sheep*, *Come Ye Apart*, *Standard*, and/or *Teens Today*. He can have them all, none, or in any combination he desires.

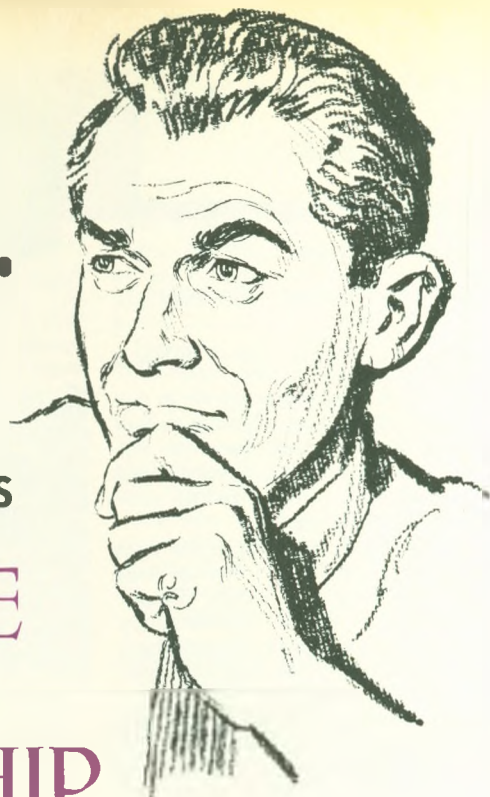
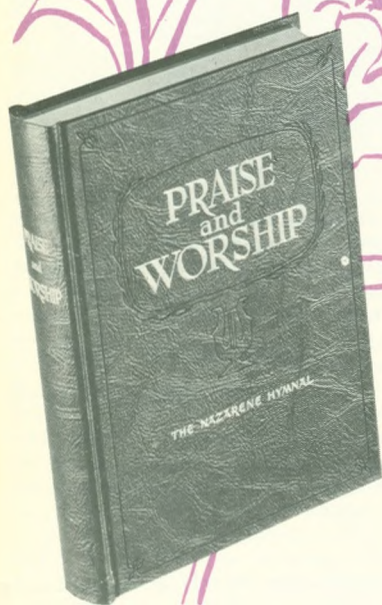
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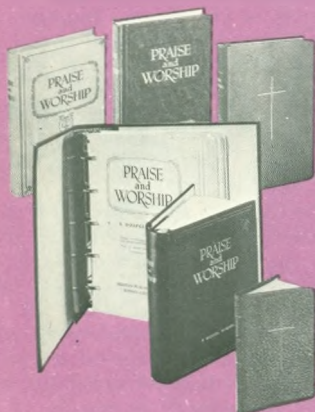
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